CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST....BE YE RECONCILED TO GOD.

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BRIEF THOUGHTS ON VARIOUS TOPICS.

BY REV. E. WINCHESTER REYNOLDS.

NUMBER THREE.

HOW SHALL CHRIST SAVE THE WORLD?

* * * We next inquire *how* Christ is destined to save the world. We believe this work is to be accomplished through the establishment, proclamation, and triumph of the Truth. "To this end was I born," says Christ, "and for this purpose came I into the world, that I might bear witness to the Truth." "Ye shall know the Truth, and the Truth shall make you free." But, in the language of Pilate, you inquire, "What is Truth?" Consult the teachings of Jesus, and you shall know, for He bore witness of the Truth.

I. How does he describe the character of God?

As the unchangeable parent of all souls, ruling the human family in mercy and in wisdom, and preparing for all an immortality of blessedness. God, as a tender and impartial Father, "forgiving iniquity, transgression and sin, never deserting any to whom He has given existence, but, at the same time, rewarding every soul according to its deserts,—this is the God whom Christ places before us in the Gospels.

This Being was unknown to the earlier ages. If we except a few minds, blessed with a higher enlightenment, a more unobstructed communion, a mightier nerve of thought,—the world was profoundly ignorant of this most important truth of Christian Theology. And the fear and trembling with which the whole race looked toward the Creator, is shown in the countless base animal sacrifices, with which the wide domain of Paganism was literally stained and polluted. Christ elevated the Divine character almost infinitely above the former conceptions of the human mind; and, that men might behold it with undimmed vision, *He lived the manifestation of that character.* "He was the brightness of God's glory and the express image of his person." Men had long desired that God should be revealed to them, and that desire was gratified when all the divine graces, beauties, perfections, shone forth on the midnight wilderness of sin, error, fear, in the face of Christ.

Any one can see how this great Truth affects human happiness, and how it paves the way of salvation. What a consoling power does this Christian faith in God exert over us when we mourn and suffer! What a lustre of Love and of Hope does it fling over all our miseries, telling us that God will never forsake us, and that all this temporal evil shall evolve good!

What a strong *claim* too, is felt to be upon each soul properly enlightened by this faith! You unavoidably feel that your holiest service is due that Being, to whom you are indebted for life, love, and pleasure; and who has in reserve for you and the world wide humanity, a glorious, spiritual, and intellectual immortality. Thus does this faith gladden life and create religious trust, duties, and acts.

II. What view does Christ give of Human Nature?

He shows that, notwithstanding its numerous temptations, sins, and wrongs, it has capabilities for eternal advancement—that it bears the lofty impress of God-created skill—and that, beneath the holy influences of his own kingdom, it shall grow up into an immortal monument of greatness and spirituality. Unlike the Pagan view, that abounded in gross reflections on the follies and vices of man, Christ planted the pillars of his own great spiritual temple on the latent powers that God gave to mortal existence, and rested the whole mighty fabric of moral perfection on the innate worth and dignity of human souls.

We can all see how this enlightened and liberal view of our nature must affect our individual reformation.—He who views himself as the possessor of noble powers, that shall never fade away in death, and that shall never be trodden down in dishonor, must respect his nature too much to defile it with sin. And he who feels that he is connected with all human beings, in a destiny alike spiritual and glorious, will feel an affection for everything that wears God's image; and thus the more this principle is seen and obeyed, the greater will be the harmony and peace of the world.

But behold still more of Christian Truth.

III. What view does Christ give of death?

He represents it, not as the termination of life, but as the end of misery, wrong, and sin; and the grave, the chamber where we lay aside our soiled garments, and robe our spirits in the livery of everlasting life and beauty. It is impossible to estimate the full importance of the Christian view of death—impossible to estimate its power in smoothing the tides of grief, and bearing up the bleeding soul, as we resign a silent form to its last repose.—Let us have the assurance that this cold clammy thing we call death, that this terrible form that darkens our pathways so often, that this monarch of grave-yards and burial vaults, is, after all, but God's Angel, coming to terminate life's miseries and evils, and to unbar the gates of Heaven to a longing weary world—let us have but this assurance, and earth's greatest mystery will be torn away, and her greatest evils forever banished.

And this assurance it is the purpose of Christ's Religion to give. This great Truth, like every other he teaches, is illustrated in his own person. He dies, to human view, and makes his bed like a common mortal on the floor of the sepulchre. And while tears are yet flowing for his disappearance, he comes forth again triumphant and vigorous, breaking the seal of that awful prison-house, hurling death's fetters away down the gulf

of Time, and telling Creation that the earth is not a fit habitation for the immortal spirit.

Thus you see the manner in which Christ's salvation is to be extended. It is by the promulgation of the Truth of God's character of Human Nature, and of our Immortal Destiny. Christ himself established this Truth—gave it a position in the world it can never lose—and it belongs to his ministers to extend it. It is by the ever-active and re-creating influence of this Truth, from age to age, that the world is to be finally regenerated and saved.

Norwich, Conn.

UNIVERSAL SALVATION.

A certain print in this city, devoted to the diffusion of the doctrine that the guilty and the good are alike happy hereafter, has on its front this text of Scripture: "And the angel said unto them, fear not, for behold! I bring you good tidings of great joy, which shall be to all people."—Luke 2: 9, 10.

The text is wrongly quoted, as any reader may observe, in respect of its punctuation; and the fact that it is attributed to two passages, only the last of which really contains it, does not seem to argue familiarity with that particular portion of the Scripture in those who have assumed it. But take it as it stands, and think of it a moment, as applied to the doctrine of the Universal Salvation of men, without respect to their character or life!—Suppose it to be announced in a family, that all Law had been done away by the abolition of penalty; that it was cruel to inflict suffering for sin; and that each child thereafter might do as he would, swear, lie, steal, torment, and his compassionate parent would not be able to persuade himself to his punishment—would that be "good tidings?"

Suppose it to be announced in the State, that Prisons were down, and their stones to be used to build palaces for the criminal; that law was an antiquated idea, and if men would not do as they ought to, they must be left to do as they would; that if they insisted on indulging their unpleasant propensities, in burning houses and robbing banks, in cutting rich men's throats and wreaking outrages too hideous to be named upon defenceless women, there was no help for it, but to the knowledge that the general principles of virtue were decidedly opposed to such courses, and in the hope that some time or other they might be brought to be sorry—would that be "good tidings?" would the calm exulting joy of the virtuous and the philanthropic welcome with gratitude such revelations of peace? or would a yell of triumphant malice, and of infuriate lust, and of demonaic greed, rise to the skies as a pæan of fiends?

And how is it—in the name of good sense and humanity as well as of religion, how is it—that the thought of the abolition of Law by the abrogation of its Penalty throughout God's system, is a matter of joy? Suppose it to be true—if it is not too blasphemous for supposition—that every objective motive has been removed from piety, and every outward restraint on the indulgence of sin; that Heaven has been promised equally to the miser and the martyr, to the meditative and devout Christian and the blood-glutted assassin, to the man who by patient continuance in well-doing seeks for glory and honor and immortality, and the man who is covetous and licentious and who lies in wait to deceive. Suppose this true, and who are they that should rejoice at it? What "tidings" are there here, except of license to guilt; of a most monstrous partiality for the bad in distinction from the good; of a virtual dissolution of all the bands that bind together God's spiritual system? What "tidings," save of a dishonored Sovereign, and a desolated Creation? If angels had ever come to bear such news, they must have come steaming from Pandemonium. And it could only have been the biting sarcasm of the fiend, that hissed in their words—"Fear not!"—*Independent.*

The above is a beautiful specimen of evangelical criticism, charity and infallibility. What a profound insight into the philosophy of "stops and marks" it exhibits—so profound that the idea embodied in the remark respecting the punctuation is utterly below our reach,—wholly out of sight, so deep is it. And then to think the editors of the Messenger should be so stupid as to refer to verses 9 and 10, when the passage quoted is only in verse 10! and to think that the astonishing blunder should have escaped the notice of all men, all women, and Sunday school children, so many years; and that the discovery of it should have remained for the keen scented editors of the Independent. Well, this *is* a great country, certainly; and the present an age of progress.

And now the Review of Universalism, based on the above exegetial and philological examination of the passage cited. What a gentle and lovely spirit: what a divine charity: what a noble candor and honesty! No doubt these editors *believe* that Universalists deny all punishment for sin, and advocate all removal of restraint, all abolition of law; and a full indulgence of evil passions and lusts, and a triumphant march into Heaven in the midst of it! O yes, they *believe* all this of course;—and it would be very uncharitable to intimate that they know better, that it is an intentional and wilful misrepresentation, and that possibly the authors doubt the canonical authority of the last clause of verse 8, Rev. xxi.

However, as we are not acquainted with the kind of Universalism set forth by these fair-spoken gentlemen, we would very respectfully suggest that they refer us to authorities for their statements. Particularly we would request that they name the authors who argue the "abolition of law by the abrogation of its Penalty throughout God's system;" or any Universalist writing which makes this a point of faith. Of course men who are so nicely informed in regard to all the animalculæ of "stops and marks" and references, must be ready in a matter involving so grave a charge against a body of professing Christians. Having accused them, in this public manner, of holding so monstrous a doctrine, they will, of course, present the evidence, which they must have collected before making so serious a charge,

We hope they will not be vexed on any account, but preserve the amiable and Christian temper manifested so clearly in such expressions as these—"cutting throats," "triumphant malice," "demoniac greed," "blood-glutted assassin, "pæan of fiends," "steaming from Pandemonium," &c. Does Bro. Whittemore know whether the amiable Mr. McClure has visited New York recently? The benevolent spirit of the writers, and the exquisite polish of the style, and the delicacy and refinement of the language, all correspond admirably with the profundity of thought, and the nice and learned exegesis, displayed in regard to commas, semi-colons, periods, and references.

Before closing, the inquiry may be suggested whether the reverend editors have lost any from their congregations recently through the influence of Universalism? There is a pleasant sort of fretting snappishness manifested in the article that seems to look in that direction. Some agreeable incident growing out of the "good tidings" has evidently passed like a summer breeze over the surface of their evangelical feelings, leaving a slight ripple or so—must be, I think.

T. B. T.

The Salem Gazette mentions a curious specimen of minute writing. It is the whole of the Lord's Prayer, written withen the compass of a half-dime, the work of the venerable Mr. Dana, senior pastor of the Congregational Church in Marblehead, Mass.

Original.

FIVE YEARS' RESIDENCE IN NEW LONDON, CONN.

NUMBER XII.

BY REV. T. J. GREENWOOD.

MESSRS. EDITORS :—In my last letter I detailed some of the adverse circumstances which have attended the cause of Universalism, and embarrassed the operations of the Society in New London. It now becomes my duty to speak of some of the sources of encouragement that open up in promise of a brighter, and a better day for that cause which has found there so fast, and so faithful friends.

And first, I may mention the fact, that whatever efforts may be used to keep the truth from the minds of the community in that city, Universalism has already outlived, in the great mass of the people, that prejudice, and bigotry, which in times past, has done so much to keep the public mind from advancing as the world is elsewhere doing in the light of religious investigation; and, is already catching the inspiration of a truth of God's ordaining,—destined soon to work with its own transforming, and elevating power, upon the moral, and religious world, and lift it to an altitude in dignity, and enjoyment of which even the most ardent lovers of the race have scarcely dreamed.

Amidst the convulsive throes by which the nations of the earth are now agitated, it requires no unusual penetration to discover, that, underlying all the heaving and convulsion with which the nations quake; and, in which the moving of the mind, may be emblematized by the ever surging ocean,—is the fact, unknown or unacknowledged in past ages, of the *brotherhood of the entire race of man*, and thus the identity of their interest, their triumph, and their happiness, *as a race*, held by ligaments which the hand of God has woven through all the ramifications of society, and all the secret windings of the heart of man. This, a fundamental in the system of Universalism, unknown in any system save that taught by *Christ and his Apostles*, when seen with the eyes of the soul, wears not only the aspect of *a* truth of more than ordinary moment, but is emphatically *the* Truth which forms the *Archimedean lever*—having for its *fulcrum* the *Divine Paternity*, whence it emanated, which is to lift the masses to a knowledge of the dignity of their nature, and position in the scale of being; while it teaches those who have soared to the cloudy regions of imagined superiority over their fellows, in the tinsel gaud of wealth; the ability to sway others by physical force without design of good or in the pompous blast of self-righteousness, that they too, are away from the element of life's true enjoyment, and must, in order to live in security and true honor, so live as to evoke from those whom they fancy below them no fell spirits of envy, emnity or revenge.—In one word, through the transforming power of the Gospel, mind, merit, virtue, the affections and sympathies of the soul, are seeking their appropriate level, and moving on, in sure hope that the time is not distant when the spirit of Him, who, once on earth, 'went about doing good,' shall again triumph in the earth, till imbued with its benign principles

"Man shall behold in every face
A brother and a friend."

In this general movement all parts of the heritage of God shall share, and its redeeming power shall be *everywhere* acknowledged.

But aside from the hope, which rises from subjects of a general character, there is much to anticipate from a change of circumstances which must follow the local changes which are unquestionably to take place in New London. Isolated in a great measure, as the city has been, from all neighborhood that could give any considerable intercourse with the rest of the world, the population has remained the same in cast, with personal interests, running in the same channel, and controlling influences, holding mind and its movements in the same direction. When that place shall become a *part of the world around*, as it will, by the chain of communication about to be opened to which I have before alluded, change must follow, both as regards the business, and *dependencies* of the place; and business must flourish, and the population will increase. For it cannot be that the facilities there afforded for business, whether of commercial, or manufacturing character, once known, will be suffered to lie unimproved.

Indeed, nothing but a lamentable lack of public spirit in the inhabitants of that place,—a lack which is generally acknowledged, has prevented it heretofore, even under the old and plodding manner of the world's progress, from becoming one of the first and most flourishing cities in the union. Had the *few* leading men of the place, of the last generation, whose it *has been* to give tone to the movements of the inhabitants but looked beyond their then present fancied interest with a view to the future growth and prosperity of the city, there can be scarcely a doubt that it would have stood in importance, but little behind the most favored cities of New England. A United States Navy Yard would have been there established, bringing its thousands of wealth, and workmen to the place; a Harbor unsurpassed by any other, would have been the nucleus of an extended commerce, and manufacturing and the mechanic arts would have flourished, as they have elsewhere in New England, where not even a tithe of the facilities have opened up that have been presented in New London. It is strange, but I think true, that while the project of the Railroad that is now called the "Norwich and Worcester," *originated* in New London, and was even then deemed all-important to its welfare; so absolutely lethargic had all public enterprise become, that when the time for action arrived, no dollar of stock could be there raised, while Norwich, but a dozen miles above, seeing the importance of the work determined on its prosecution at all hazards; making that place for years the terminus of land conveyance. And when the necessity of a lower position, in winter, for the steamboats connected with the line was made apparent, a spirit of rivalry in Norwich was permitted to go so far unchecked, as to build a railroad half the distance between the two cities on the *opposite* side of the river at an expense of two or three hundred thousand dollars, with the determination ultimately to extend it to Groton, opposite New London. But, fortunately for the latter place, the kindly hand of Nature interposed such barriers as to make the work too expensive; and at last the proper feeling in New London became aroused, and as the result, there is no hazard in predicting the doubling of her population in ten years from the time her railroad is completed. New London will then become changed. The old influences and prejudices that have heretofore bound men to the now almost obsolete religious dogmas of the past will be broken up; and in a state of *rejuvenation*, she, with the rest of the world with which she will become associated, will go on her way rejoicing under the influence of brighter, and better hopes. The nucleus is there in a band of true and devoted hearts, tried and found faithful, around which others will delight to rally; and their means for doing good will increase with the advancing prosperity of the place.

Dover, N. H., April, 1849.

Dr. Edmonson of Baltimore has cultivated the camellia japonica in the open air at Baltimore.

Original.

PARTIALISM PUT IN PRACTICE.—NO. 3.

BY O. P. H. KINNEY.

It is a settled point in the (so called) orthodox faith that with God there are no degrees in crime. All offences against His laws are infinite. Equally settled is it, that, for every offence he has an infinite penalty, and that penalty is not inflicted with a view to reform the sinner. These things place the Divine Ruler in a somewhat unenviable light. Our partialist brethren discover it and therefore strive to relieve Him from the charge of vindictiveness and cruelty which the law itself forcibly makes against him. God made the law which requires that every person shall suffer for his own sins without respect to person. But our partialist brethren to clear his character from the appearance of vindictiveness make him violate this, his own infinite law, and inflict the penalty due the sinner on his own innocent son. It is not for me to say whether this makes the matter better or worse, —suffice it to say, that as this has become a part of the policy and government of God, a similar system should be adopted among men. It certainly would be as just with us as with Him. If in imitating our Father in Heaven, we enact laws which savour too strongly of cruelty and revenge for our depraved and morbid sympathies to endure, we could relieve ourselves by sacrificing the innocent son of some Governor, which, though it might violate the provision of the law which requires each one to suffer for his own sins, yet it would satisfy the law in another respect by having its penalty inflicted on somebody, though it be on the innocent. Thus the criminal, by believing this fact, would escape the punishment which casts such a black shadow on the law. There could be nothing wrong in this, for the penalty of the Divine law is not inflicted to reform the sinner, but merely to satisfy the law itself; and that law, we are told, is as well satisfied with a stripe on the back of the innocent, as on the guilty.

Thus we have partialism in its purity. 1st. God makes all offences against his law infinite, and consequently of the same magnitude. 2d. They all, therefore, deserve an infinite and consequently the same punishment. 3d. This punishment is inflicted *not* with a view to benefit or reform the punished, but to satisfy the terms of the *infinite law*, which law, permit me to say, is all the partialists claim as giving an infinite character to sin. 4th. To give the sinner a chance to avoid this terrible penalty, God violates his own infinite law, which says: "He that doeth wrong shall receive for the wrong that he hath done," by letting the guilty go free, and making the innocent receive for the wrong that he hath *not* done.— These are the great principles of God's moral government as given to us by partialists. They should, therefore, build human laws and human governments upon the same foundation. But have they done so? Let us see. Our laws recognize different degrees and grades in crime. This is in direct opposition to partialism, yet is one of the main pillars of Universalism. Criminals are punished by different kinds and degrees of punishment, according to the magnitude of the offence and character of the offender. This is also in conflict with partialism, but is a principle of Universalism. This punishment is inflicted for the purpose of preventing the commission of crime, partly by deterring others, but principally by reforming the criminal himself. This likewise goes counter to Partialism but harmonizes well with Universalism. Our laws point out no way for the guilty to escape, but require the stripe on the back of the guilty, and on him *alone*. This cannot be reconciled with the partialist's doctrine of vicarious atonement, yet it is in perfect accordance with Universalism. Thus it will be seen that in framing the laws which govern us as members of this great community, the law-makers, a majority of whom were undoubtedly partialists, were governed almost universally by the principles of Universalism—the doctrine they so loathe and detest. These laws were the offspring of reason and good sound sense, but not the fruits of Partialist's creeds. We have already seen what they would have been had they been made to conform thereto. Yet, why should they not? The reason why they *were* not, I have already said was because the law-maker's depraved hearts were *too good* for such work.— If Partialism should turn out to be true, I fear its advocates will be considered in the great day as unprofitable servants, and cast into outer darkness, where they will become unwilling instruments in showing forth the glory of *their* God.

Original.

CONVERSION OF BR. J. ADAMS.

The following paper was drawn up by Br. John Adams, who recently died in Harford, Susquehannah Co., Pa., at the advanced age of 107 years. It was written at the request of the persons to whom it is addressed, and sufficiently explains itself. The writer, at the time he composed it, was 98 years of age. The original copy is written in a remarkably plain, legible hand, and the style of the composition indicates that the writer retained the full possession of all his mental faculties. E. E. G.

BELOVED SON AND GRANDSON:

In compliance with your request, I now commence writing out a detail of the circumstances connected with the history of my conversion from a belief in Calvinism to a belief in Universal Salvation. I presume you are not unacquainted with the fact that I was, in my young days, under the care of those of the Calvinistic faith. My parents, and the minister on whose public instructions I constantly attended, were of that faith, and were zealous in their endeavors to impress those sentiments on the minds of those who were under their influence. Ministers and parents being oracles to youth, I early imbibed the same sentiments and continued in the belief of them many years. When in my 25th year, I married my companion, your honored mother. She being of the same religious sentiments as myself, we felt ourselves happy, and often conversed together on religious subjects. Directly after our marriage we removed to Ashburnham, Worcester Co., Mass. Rev. Mr. Cushing, a Calvinistic clergyman resided in that town. He made us several visits, and one day asked us if we did not think it our duty to make a profession of religion, by joining the church in that place. We answered that we would take it into consideration, which we did; and, viewing it our duty, made application and were received into full communion, in which standing we remained several years, and in which your mother, with a confident hope of a saving interest in Christ, left the world.

In process of time a brother-in-law of mine, from Vermont, came to visit me. At that time Hosea Ballou had commenced preaching Universalism. My brother had heard him several times, and his preaching had taken strong hold of his mind. He had not been long with me before he began to speak of it and to manifest his belief in Universalism. It being quite new and strange to me, I was not prepared to defend my own views, nor to confute his. I appealed to the Bible, but soon found that he had the advantage of me there, and as soon as I could, decently, I changed the subject of conversation. At this time, Stephen Gibson was preaching in our town, to a Baptist Society. I managed to get Mr. Gibson to

my house, so that I could hear him and my brother converse, but by this I gained nothing. My brother staid with me a week or more. During that time he often mentioned texts of Scripture which he thought supported his views; but I carefully avoided disputing with him, telling him that I thought him to be in error, and that I hoped he would, sooner or later, be led to see it. When we parted, he took me by the hand, and said, "Well, brother John, depend upon it that what I have said upon the subject of religion is no joke, dream, nor flight of fancy, but a reality; and I advise you, in order to satisfy yourself, to lay aside all prejudice, search the Scriptures, and may God give you a knowledge of his truth. Farewell." Before he had given me this advice, I had determined in my own mind to search the Scriptures, expecting to be able thereby, to convince him of his error, and from that time I read my Bible more frequently, and with great desire to be led into the truth.—But, the more I tried, the farther I found myself from being able to convince my brother of his error. Thus things went on with me for years, I examined the Bible, I read no other Universalist book, I heard no Universalist preaching. At times, things would appear plain to my mind, at other times more dark. But still it seemed to be impressed on my mind, that Universal salvation was a Gospel doctrine, and that I ought to embrace it, and in the face of opposition defend it. For some time I had felt as though I could not conscientiously support or countenance the preaching of Calvinism. Accordingly I absented myself from the meetings of my old associates, and was soon notified to attend a church meeting. I attended and being asked many questions, I gave such answers as I thought proper, acknowledging myself a believer in the doctrine of Universal Salvation. Some months after I was visited by Rev. Mr. Cushing, Deacon Hunt, and W. M. Stearns, who were sent by the Church to endeavor to reclaim me. These brethren constituted the strength of the Church, and were considered champions of the Calvinistic faith. They did not, however, accomplish their object, and so requested me to attend a church meeting of which they would notify me. This I agreed to do, either in person, or by letter which might be read before the church. I prepared a somewhat lengthy letter, stating such truths as I thought myself able to maintain, and when the meeting was held, sent it by a trusty hand to Mr. Cushing. Since that time, I have not heard a word from them on the subject. About this time there began to be Universalist preaching in Worcester County, which I often went quite a distance to hear. It was soon said by my neighbors that I had turned Universalist. Some called me a fool, others pitied me as a lost creature. One day a gentleman by the name of Folly called on me and asked me if I had been reading any of the wicked Universalist books. I replied that I had read little except my Bible. He said he had got the life of John Murray, and I might read it if I liked. I accepted his offer. He handed me the book, saying, "I guess you will find it an interesting book, and I think it will not hurt you." I read it, and O, what comfort it gave me in my trials of lonesome darkness. At that time books of this kind were scarce, and not easily obtained. But, blessed be God, I had the Bible, and that with the Divine blessing has proved sufficient for me. I am now 98 years of age, and am yours, fraternally, in the faith and hope of the Gospel, JOHN ADAMS.

The Lancaster Gazette states as a lamentable fact, that with one exception, every case of a criminal nature brought before the Court of Common Pleas of Fairfield County, Ohio, during its recent s ion, orignated, either directly or remotely, from he sale and u of ardent spirits.

Original.

THOUGHTS ON THE RESURRECTION.

NUMBER ONE.

BY REV. F. M. ALVORT.

"And are the children of God, being the children of the resurrection."—Luke xx, 30.

Of late there has been much controversy upon the subject of the Resurrection, especially among the believers in "the great salvation." This is right. We need all the light that we can have upon a subject so thrillingly interesting, and so intimately connected with our virtue, happiness, and peace. I propose, with the permission of the conductors of this valuable journal, to present, in a few brief articles, my "thoughts" upon this subject.

The general position that I shall lay down and endeavor to establish, is this: That the Resurrection will affect a great and a glorious change in the moral condition of our whole race. That the soul, by the resurrection power, will be freed from the influences of evil and moral defilement, and will be prepared to enter upon a higher and holier state of being, where it will continually grow in grace, and progress in all that constitutes the perfection of angels, the bliss of heaven, and the glory of God.

This, to my mind, is the grandest and the most sublime theme ever presented to the human understanding. The rising up of one soul is a great thing. To behold the victim of vice throwing off the shackles that have so long oppressed him and bound him down to earth—to see him returning to his Father, strong in the determination to be a freeman, whom the truth has made free—is well calculated to inspire joy and gladness in every true and Christian heart. But the work of reform is only imperfectly done in this state of existence. We are here surrounded with influences which continually war with the mind—temptations that are constantly leading us astray from the paths of rectitude and right; and in our highest earthly state we are still subject to vanity, in the bondage of corruption.

And this imperfect work of regeneration, this partially lifting up of the soul to holiness and bliss, is confined to a small portion of the Father's children. Unnumbered millions of the human race live, die, and go down to the land of shadows, in total ignorance of the Way, the Truth, and the Life. How great, then, must be that work—how morally sublime that agency, by which and through which, all that have lived in the ages that are past, all that now walk up and down the earth, and all that shall succeed us down to the latest period of time, shall be raised from the slumbers of the tomb, to commence upon a pure and exalted life, where all is virtue, knowledge, and love. And such, I conceive, is the chief element, the crowning glory of the doctrine of the resurrection.

Carroll, N. Y., April, 1849.

Foreign Correspondence.

LETTER—NO. XXXIX.

ANTWERP, Oct. 5, 1848.

A ride of an hour and a half from Brussels, by railroad, brought us to the venerable town of Antwerp. The country all the way is level, but well cultivated. In appearance, everything is, after leaving the former city, like Holland. In fact the people look, speak, and act like Dutchmen. This dividing up countries, forming new governments, or remodelling old ones, does not, af-

ter all, very sensibly affect the character or condition of the inhabitants. Everything goes on with the masses about as before, unless the impertinence or ambition of rulers interferes, and disquiets their peace, by a too loud demand for soldiers and taxes. The Hollanders are staid in their habits and manners, and even the creation of the kingdom of Belgium, cutting and carving to make room for another family of royal beggars, to live in splendor out of the earnings of industry, produces no sensible change in the masses. They submit, and keep toiling. All Europe, like the rest of the world, is governed too much. There, as everywhere else, the evils of bad government are seen in the great disparity between the different castes, the toiling misery of some and splendid indolence of others.

A fair share of taste is displayed about the buildings along the roads, and everything wears an air of comfort, content, and competence. These Dutchmen seem to know how to enjoy life, and make the best of their hard earnings. They are not excitable like the French, nor avaricious like the English; and, in point of domestic arrangements, display better taste and more respect for real enjoyment, than the generality of the Germans. Everything about them looks neat and wholesome, as if they were resolved to enjoy what they possess, in a humble and rational manner. There is not much attempt at display, but everything looks substantial,—as if managed with good judgement, and in respect to utility as well as appearance.

Malines, half way between Brussels and Antwerp, is a town of considerable size and life. It contains a population of about twenty-five thousand, and presents a very picturesque appearance. The principal business of the place is the manufacture of Mechlin lace, which has, however, considerably diminished of late, a superior article being manufactured at Brussels. At the latter place we were beset by numerous agents, or runners, who urged us to visit their establishments and purchase of them, offering to sell at almost any prices we might choose. These are killing times for manufacturers. Laces are sold for one half the price they brought two years ago. Everybody complains of the stagnation of business, here as well as all over Europe.

Malines, [Mechlin,] has a venerable appearance. Its Gothic cathedral, whose dingy tower rises in solemn dignity above all surrounding objects, is the principal object of attraction. It is decorated with wood carving peculiar to this region, and some fine paintings by Vandyke and Rubens. The spires of several other churches help to ornament the city, which make a very fine appearance in this level country. No where do churches present such a striking appearance as in these low countries. Their steeples, rising above all surrounding objects, are seen at a great distance in all directions, and become objects of peculiar and pleasing attraction. Religion, in form, *rises* superior to everything else. The spires of its altars point from the low level of this toiling, struggling, inconstant world, like so many silent sentinels, to the Guardian Power which protects it, and to the clear, high, holy heavens, where man's true glory and happiness are laid up in store for him.

Antwerp is strongly fortified. Near the station, outside the walls, there are many pleasant walks through beautiful grounds, shaded by trees and ornamented with shrubbery and flowers. The gate was open, and we passed through the massive fortifications, which are kept in good repair. The town itself is remarkably neat, though the streets, with one or two exceptions are narrow and irregular. It wears the appearance of age and departed glory. It contains, perhaps, 75,000 or 100,000 people, not half its former population. It was formerly the greatest commercial city in Europe. It rose to its highest glory in the 16th century. It is said 2,500 vessels could often be seen at its quay at the same time, laden with the productions of all parts of the world, and 500 loaded waggons entered its gates daily, and 5,000 merchants met daily *on 'change*. The intolerance and proscriptive policy of Philip II., the inquisition instituted by the tyrant Alva, and the desolations of the thirty year's war, bereft it of its commercial importance from which it has never recovered. The docks along the banks of the Scheldt, which is navigable for large ships, are comparatively deserted, and its manufactories are silent. We look upon it as a venerable relic of other times. It is one of the most unique and interesting places we have seen. It was formerly the home of the Fine Arts, and the residence of the most distinguished painters of the Flemish school. It boasts of names inferior to few others. Rubens, whose parents were Antwerpers, Vandyke, Teniers, Jordaans, and others of less notoriety, whose works are to be seen here and in all the galleries of Europe.

The great cathedral of *Notre Dame* is a magnificent edifice. It is 500 feet long, and 250 feet wide, finished in a plain, open, honest style, without screens or any disguises to hide or magnify its vastness. It is ornamented first of all, with the masterpiece of Reubens—"*The Descent from the Cross.*" It is a splendid piece—too grand and beautiful for description. This, like all the other good paintings, was carried to Paris by the rapacity of Napoleon, to adorn the Louvre. There is also the "*Elevation of the Cross,*" by the same artist, copies of which are so often seen in engravings. Over the high altar is another, the third of his most famous works, "*The Assumption of the Virgin.*" There are several other paintings about the Church, and numerous finely ornamented tombs. The pulpit, like that at Brussels, is a queer affair, beautifully carved of wood by the famous Verbruggen, and formed of shrubs and trees, whose branches are interlaced into fantastic forms, with all sorts of birds perched upon them. I should not forget one painting, which represents Christ disputing with the Doctors, who are represented with the heads of Luther, Calvin, Erasmus, and other reformers,—not a slow way to present a theological argument to excite the antipathy of good Catholics, many of whom, no doubt, really think that Christ disputed with these great men of modern times. The steeple is one of the highest in the world, being 360 feet. Its proportions are wonderfully elegant and symmetrical, and the workmanship of the most finished delicacy. Charles V. said it ought to be kept in a case, and Napoleon that it resembled Mechlin lace.

In the little open area before the cathedral, is an iron canopy of a well, made by Quentin Matsys, a blacksmith who fell in love with the daughter of a painter, who had declared that she should marry none but an Artist. Quentin forthwith exchanged the anvil for the palette, and became so eminent in his new vocation that he won the damsel and left some fine specimens as proofs of his perseverance.

There are many other smaller churches more richly ornamented than the cathedrals. *St. Jacques* contains the tombs of the Rubens family, and numerous specimens of carved wood, stained glass windows, and elegant monuments. *St. Paul's* contains a representation of Mount Calvary, with statues of saints and angels, prophets and patriarchs, with a crucifix above and the tomb below, near the entrance to which are seen curling out the flames of purgatory, in the midst of which are seen faces whose features express the keenest tortures—but all in paint, a figment of imagination. *St. Andrew's* has a fine pulpit, carved by Verbruggen, which represents the call of Peter and Andrew from their boats, the figures are as large as life, the net, covering all sorts of fish, includ-

ing lobsters and crabs, (rarely seen in the lake of Genesareth, I ween,) are exquisitely done. I have not seen, in all my travels, an object of art which has struck me more forcibly than this carving by Verbruggen. And this, of all pieces, is decidedly the finest. Time would fail me, were I to speak of all the curiosities of art in this venerable city. The weather is damp and cold, the evening well wasted, and so I close abruptly. W. S. B.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY MAY 5, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

REMOVALS.

Those of our Patrons who changed their places of residence on the First of May are requested to send us the *number* and *street* to which they removed, as soon as possible, that they may be served with the paper without any failure.

UNITARIAN AND UNIVERSALIST CO-OPERATION.

In noticing the dedication in Providence, we remarked, in substance, that in addition to two flourishing Universalist Societies, with good houses, both centrally situated, with good ministers, there were three Unitarian societies in that city, laboring in the same great cause. Br. Whittemore wishes to know what good we apprehend will come from the fact so stated.

We spoke of them as we did because we believe that, in the general principles of our faith, in the objects of our labors and in the affections of our hearts, we are pretty nearly at agreement, and therefore can labor, and are laboring, to a certain extent, for the promotion of the same great cause,—the enlightenment and salvation of men. We know that we do not agree in all our notions and tastes. And as long as all are imperfect, it is, doubtless, best there should be "diversities" amongst us. With the Unitarians, more than with any other sect, we have had a fellow feeling and have desired an out and out fraternity. Failing in this, we have tried to deserve, at least, a cousin-german regard at their hands. But for this we were willing to compromise no part of our identity; to reject naught we deemed important to truth. We have desired to meet them as Christians, and co-operate with them, and have believed we could do so, knowing as we do that there is not a whit greater difference, in sober fact, between many of them and us, than there is between different portions of their own denomination or of ours. We have never desired a consolidation, nor the annihilation of the characteristic views of either, any farther or faster than the increasing light of God should dispel old errors and enable us to come together in the "knowledge of his truth." We know there are social difficulties in the way. They have a greater claim to the aristocracy of wealth, and fashion, and learning; they aim higher in that direction; while we have tried to content ourselves with a more democratic course, laboring in an humble way as well as we could among the "common people;" having, as we think, eminent example for so doing. We have not and would not seek to obtrude ourselves in the way of our Unitarian brethren. We call them BRETHREN. But if they are unwilling to allow that term, as too familiar, we will withdraw the use of it; but we cannot, after all, deny the relationship which exists in fact, though policy might induce some to disown it. We love them and are willing to work with them in any way we can to subserve the great interests of humanity and religion, and strengthen the ties of that love without which we are nothing. We have been willing to forbear the little differences which exist, and the petty, thoughtless wrongs by speech or act, and live on terms of honorable and affectionate intimacy. There should be no hostility, not a feeling of opposition between them and us. Our views and professions are liberal to the broadest extent. And all we want is to live up to our professions, that the world may take knowledge of us that we have learned of Christ, and not without effect. That is all. W. S. B.

THE BETTER MOTIVE.

A. Clarke, in his Commentary, Vol. I, p. 661, says: "How many are restrained from sinning merely through the *fear* of God! they would gladly do the evil, but it is forbidden on awful penalties, they wish the thing were not prohibited, for they have a strong desire to do it." Are there not some who say, if it were not for the fear of hell they would not serve God, but indulge in all manner of wickedness? If this be so, do they love God, and is duty a pleasure? It is not like Christ, to be dragged into a formal heartless service without love of duty and that which is good for its own sake. Was it fear of punishment that made Christ obedient to his Father's will, and that led him forward through toils and privations and sufferings to bless mankind? Yet we are to be like Christ; we are to "put on Christ," and follow his steps. Love to God and love to man urged him on in every duty, and love sustained him. What a drudgery it must be for a minister or his people to render any religious service where love is absent. Yet if one were to hear some persons talk on the sanctions of the divine law, and capital punishment, he would be led to think that the fear of the gallows and a hell beyond, is the highest motive in the universe to serve God. We would ask, seriously, for the better motive here. Are we not exhorted to imitate Christ? "Let the same mind be in you that was in Christ," says the Apostle. "My sheep hear my voice and they follow me," said Jesus. Did our Lord fear the awful sanctions (another name for endless torments) of the Divine law? Was this law the higher and better motive which governed him? If our Partialist brethren will say it was, and can prove it, we will perform a few tedious religious services, wrung from the soul by fear, and call them piety. But until this is done, they will excuse us from placing the better motive in a dread apprehension of eternal perdition.

B. B. H.

THE CHRISTIAN INQUIRER.

We have failed to notice the enlargement and improvement of the Unitarian paper of this city, under the editorial management of the Rev. Mr. Bellows, who is assisted in his labors by several clerical correspondents. The sum of $10,000 has been pledged to keep it in a prosperous condition, and save its publishers from the fear of loss. Its main dependence, however, like every other paper establishment, must be upon the number and promptitude of its subscribers. No paper can live long which is dependent upon any other source of revenue. We have had experience enough in our brief career, though we have never had the pledge nor use of $10,000, to know that the secret of prosperity lies in the hands of subscribers. If they are prompt in the fulfilment of their duties, everything goes well. The moment they begin to relax and grow neglectful, the stream dries up, and the machinery stands still.

The Inquirer is now a large and handsome sheet, and we rejoice in its new and improved character and prospects for usefulness. We have looked upon it with a good deal of affection and hope, believing it capable of much good. Generally speaking, we have been greatly pleased with its liberal and honorable character towards other denominations. But we confess we were surprised and very sorry to see the expression noticed in another part of our paper to-day, by our correspondent T. B. T. It pained us much, and we looked upon it as the "unkindest cut of all." We trust it was an oversight, and not an intended wrong on the part ef the Editor, and we cheerfully pass it by.

We sincerely wish the Inquirer a long life and a useful career in its enlarged measure of doing good.

MIRACLES.

Dr. Gleig, in speaking of Miracles, says: "Miracles, under which we include prophecy, are the only direct evidence which can be given of divine inspiration. When a religion, or any religous truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary or believe for a moment that they ever have been or will be performed."

This idea in regard to the necessity of miracles is unquestionably true; for how can we know that a man is inspired, unless he performs works which human power cannot do, or foretells events which human wisdom cannot foresee? God would give preternatural power to an impostor; and hence its possession in the case of Christ and the Apostles, is full proof of the possession of preternatural knowledge. O. A. S.

PIETY.

A really pious man has a faith in God, which produces reverence, love, and submission. Consequently, true piety is always connected with those moral virtues which render a man honest, kind, gentle and forgiving. There is a piety which professes much faith, but has no works. It prays loud and long, but never feeds the hungry or regards the law of brotherly love.

BR. L. SHRIGLEY.

By a letter from Br. Shrigley, we learn that he has received an invitation to settle in Newburyport, Mass. He has been many years in Baltimore, and has labored there with great zeal. His health however has failed him, and in consequence he is obliged to seek a location where his duties will not be so heavy. Newburyport is a pleasant place and healthy, and we do not know of any town in New England, where he would be more likely to regain his health. We hope that he will accept the invitation. But what will Baltimore do? Br. Shrigley says they will have a minister forthwith.

BR. R. TOWNLEY.

Br. Townley, who has been preaching for the last four months in Charlestown, Mass., has received a unanimous invitation to take the pastoral charge of the society there. This is one of our strongest and best Societies. Br. Townley stands deservedly high in Charlestown. He is a man of superior education, a good speaker, and an interesting preacher. We have not heard whether he will accept the invitation, but we most sincerely hope that he will. We know of no man better fitted for the Society than he is. We should hate to lose him from this vicinity, and we trust that he will not decline an invitation so cordial and flattering.

CHRISTIANITY OF UNIVERSAL APPLICATION.

Among the strong and convincing evidences of the truth and divine origin of Christianity, is the fact that it is of universal application, and in its nature adapted to all times, ages, places and people. It never has grown, and never will grow, stale and musty with age—it will never be superannuated as long as the world shall stand. But fresh, and vigorous, and youthful still, it is as happily adapted to the wants of man now, as when it dropped from the lips and shone in the life of the first great Teacher of it. Each succeeding age developes new beauties, new truths, and new glories in the religion of Jesus. It instructs the learned in sublimer lessons than they had ever before learned; and it makes the ignorant wise. It refines the civilized, and civilizes the savage. It humbles the proud and exalts the lowly. It makes the poor rich, and the rich richer. It softens, refines, and purifies the rough, the passionate, and the sensual; and still more elevates and dignifies the excellencies of the virtuous. It chastens hilarity and joy, soothes and softens grief, wipes tears from sorrow's eye, binds up the bleeding heart of the mourner, and smooths the brow of anxiety and care. It is a guide and safeguard to youth, a staff and support to old age. It exalts and dignifies woman, while it softens and refines man. No nation possessing it could prosper without it; and there is no nation without it but what would be greatly benefitted by its adoption.

No other religion is like it. No other is thus happily adapted to all times, places, people and nations. And when all other religions shall have sunk to oblivion, Christianity—heaven descended Christianity—shall survive, and shine, and reign forever. D. S.

REV. DAVID THOM OF LIVERPOOL.

We are happy to learn that this excellent man, and ripe scholar is not forgotten or neglected by the savans of Europe. He has had another testimony of respect shown him by the degree of Doctor of Divinity conferred by the University of Jena, one of the oldest and best conducted institutions in Germany. He had before received the the honor of Doctor of Philosophy from the University at Heidelberg.

In the letter accompanying his degree the Faculty take the liberty to state expressly that it has been conferred, not on account of any approbation of his peculiar theological views, but in consideration of his application and attainments, as a biblical student. Nothing can be much more at disagreement than the opinions of Dr. Thom, and the German Rationalists. He is a firm believer in plenary Inspiration and a spiritualizer of the sacred text, founding systems and opinions upon the allegories and visions of the two Testaments. They, on the contrary, examine the Bible like any other book. They criticise its phraseology, question its language, and deny some of its statements which appear to them inconsistent and irrational.

With this wide difference, such an example of Christian liberality deserves the highest commendation. It speaks volumes in praise of the honorable conduct of the literary men and Theological Professors of Germany. It shows that the better feelings of justice and admiration have not been withered by a sectarian blight which makes so many, in some other countries, indifferent to real merit, and deaf to all demands of justice, because coming in a direction where they have scorned or feared to look for a display of even ordinary talent and industry. The honors of a College or University, which, by the way, are become too common to possess much value, should never be bestowed as an expression of literary or religious affinities, but as

proof of a respect for talent and application, which deserves to be publicly known and honored. This Doctor Thom has in an eminent degree, and we are heartily glad to learn that such acknowledgement has been made, and from such an honorable institution. Few men are more morthy than he. W. S. B.

MEASURE FOR MEASURE.

A friend in ———— has recently inclosed to us by letter a tract entitled "The Aurora Borealis. He gives us no instructions as to what he wishes to have done with it, but we venture to give the following advice to our friend. Obtain (if not on hand) fifty, or a hundred tracts, published by the New York Missionary Society, and when your neighbor, or neighbors present you with one of their tracts, give one in return. This is one of the cases in which a full equivalent will be rendered, and acknowledgments made for "small favors."

We can supply our friend with the series of tracts from N. 1 to 12 if he will order them, and he will then be prepared to act on the Christian principle "it is more blessed to give than to receive." We think this method will not only show that we are as anxious for the salvation of the tract distributors as they are for ours, but it may be the means of blessing the giver and the cause by his seeing the prophecy accomplished, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

"FOREVER."

This is the title of a tract recently given us by a lady. It is, No. 260, and published by the American Tract Society. It commences as follows: Alas! what heart can conceive, or what tongue express, the pains of those souls that are now enduring the wrath of God. If thou could'st ask the thousands in hell, what madness brought them thither, many of them would answer; we thought we were christians, and sure of being saved, till we found ourselves here. We have flattered ourselves into these torments, and now there is no remedy." This is about as dogmatical as these little "winged messengers" generally are there *is a* hell of endless torment, that is certain—it needs no proof. Have not the learned divines who write for the American Tract Society decided this matter? What is the use of Scripture here?

But granting the assumption of this writer to be sober fact, let us inquire where the blame lies that these poor souls are in hell? They have got there, he thinks, by flattering themselves with the hope of escape. Where were they taught that there is an escape from the just punishments of sin? Not in the Bible; not in the nature of things; not from reason; but from the writers of these very tracts and their abettors. This tract tells us that "ungodly men are as free from fears as an obedient believer, and perhaps often have less uneasiness of mind.

Will the writer of this tract think of this fact? that he himself, by presenting sin as a sweet morsel, and holding out to the vilest sinner the hope of an escape from all punishment, is decoying souls down to the regions of despair! Has he no fearful responsibility, should he not reflect a moment and ask who are the authors of this "ruinous delusion? He says, "We can now scarcely speak to the vilest drunkard, or swearer, or scoffer, but he hopes to be saved, notwithstanding all his sin." Is this not the very language of the orthodox pulpit, yea, of the tract itself, for it says at the close, "trembling sinner, thou needst not despair,—come to Christ and be saved." This has been the teaching to all the drunkards and scoffers, from time immemorial, the very delusion that pleases and flatters, and if this tract be true, peoples the region of the damned.

When will men learn the Bible doctrine, "God will not at all acquit the wicked; he that doeth wrong shall receive for the wrong done; the wicked shall not go unpunished; and, there is no peace saith my God to the wicked." B. B. H.

REV. W. H. RYDER.

The Trumpet says of this Brother:

"We learn that Br. W. H. Ryder, late pastor of the Universalist Society in Nashua, New Hampshire, who is now in the Old World, left Berlin the last of January for Leipsic and Halle. From the latter place he went to Trieste, thence to Rome, and Florence, Vienna and Corinth, and was at Athens on Feb. 12th. From Athens he will go to Palestine, and, of course visit Jerusalem, and stand upon the spot where the Savior was crucified. He is expected to return to the United States in September next."

This announcement surprised us in two ways: First, that Br. R. should make such a crooked route as to go to Leipsic and then back to Halle, then from the *latter* place to Trieste, thence to Rome and then back through Florence, and Triste to Vienna, half way, to the spot he started from, and then again to Trieste, and so to Corinth and Athens. Second, that all this should be done in such a remarkably short space as from January to the 12th of February.

If such is the course and speed of our worthy brother, the Secretary of our Historical Society will have little "more hope" in his acquiring much valuable information than he had of another, who visited some of those countries last year. There must be some mistake in the geography and dates, as given in the Trumpet. It is most probably Br. R. went through Halle to Leipsie, thence to Dresden, Vienna, and Trieste, and so to Florence and Rome, crossing from there by way of Ancona to Corinth, and so to Athens. But all this could not well be done in a single month.

We almost envy Br. R. the pleasure he must derive from a visit to Palestine. He will no doubt return laden with stores of valuable information.

CHARACTER OF CHRIST.

One of the strongest arguments ever adduced in favor of the truth and divinity of the Christian religion, is the character of its founder. It was not only spotless and pure in the midst of a corrupt generation, but towered aloft into a moral grandeur and sublimity transcending everything the world had ever yet seen. He was dignified in poverty, elevated in meekness, exalted in humility. He trembled not before the mightiest powers of earth, and despised not the humblest or the meanest of earth's children. He exposed iniquity and reproved vice in high places. He commended virtue in the lowly, and tenderly sought to inspire penitence and confidence in the erring, whereby to draw them back to virtue and to God. He spurned the idea of temporal power or an earthly kingdom, and yet he spake as one having authority, and not as the Scribes. His themes, his ideas, his style, his words, carried with them a weight, a power, an authority more than mortal. The impress of the Divinity was stamped upon them. In the elevation and purity of his life, his character, his precepts, his morality, he was not only far in advance of the age in which he lived, but of every age since; and the highest attainments, or even aspirations of the present or of future ages can never transcend that elevation and purity. His was the *ne plus ultra*. To say nothing of the stupendous miracles of mercy and benevolence he wrought on behalf of the suffering of our race, carrying with them demonstration of the presence and approval of the Father of all, his own life and teachings, and manners, and death, predicted minutely as the

latter was, with its stupendous results, in the most artless and simple language, are proof sufficient that he was what he claimed to be, the Son of God and Savior of the world, and that consequently Christianity is true in all its parts, and came from God. D. S.

BR. J. C. WALDO.

I am happy to learn that Br. Waldo has accepted an invitation to settle in Troy. He is a man of superior talents, a strong reasoner, and a commanding speaker. He is also a man of extensive information, and fully competent to defend the Gospel against all the attacks of its foes. Troy needs a man of his strength. It is the hot-bed of bigotry, the home of the famous Dr. Beman, who, though far advanced in life, has still a great influence as a preacher. Br. Waldo has talents that will give him a high position in the place, and enable him to call the attention of the whole people to his religion. He has also discretion and firmness, and that excellency of character which will secure him the esteem of all who know him. He is to enter immediately upon his labors; and we hope that his success will be equal to the high expectations of his friends. Troy is a lovely place, and there is no reason why we should not have there one of the best Societies in the whole State. The church is large, handsome, and well located, and we have there many excellent families attached to our cause. We wish the Society prosperity for its own sake, for the sake of the cause to which it is attached, and for the sake of the minister who is to labor with it. Three things will ensure prosperity: 1. Union; 2. Zeal; 3. Uniform obedience to the Gospel. These three things will ensure the prosperity of any Society in our Zion. Br. Waggoner will find in Br. Waldo a faithful co-laborer. O. A. S.

SEASON OF YOUTH.

Youth has been beautifully compared to the springtime of the seasons. Like the flowers of the field, it is then the opening buds of knowledge and of virtue unfold their petals to the world, and the pollen is cast which will in due time bring forth its fruits. It is then the future character of the individual is formed, the foundation of his subsequent career is laid, and the bark of life is shaped for time and for eternity. Its course MAY be subsequently changed, but it will generally follow, that "as the twig is bent, so will the tree be inclined."

If they start early in life in the paths of innocence—of industry of virtue, with a suitable nobleness of purpose in view, they will generally be an honor to themselves and to humanity, and end their course in the haven of rest. But if on the other hand they commence their career in ignorance, in indolence, in vice, they will be tossed about upon the waves of unhappiness, until they are fairly plunged in the vortex of misery.

When we see a tree in springtime, all beautifully crowned with blossoms, we look forward with pleasing anticipations to a rich and an abundant harvest. But our expectations MAY be defeated. An inclement sky, a boisterous wind, an untimely frost may check the blossom in its beauty, and blast the anxious hopes of the husbandman. So it is with youth. It is necessary that each individual should be surrounded, as far as possible, by proper influences; that he should live in a pure and healthy moral atmosphere, and not be left to the contaminating influences of the sensual, the ignorant, the vicious. Like begets like throughout the world; and if these influences are permitted to encircle the tender heart of youth, O, beware lest they beguile it, into their death-fraught snares.

Parents! will you think of this? Ye who are to rear the men of another generation. Will you consider the momentous duty resting upon your heads! You are to form *the character* not only of the present, but of future generations. As the potter moulds the clay, and fashioneth it after his own pleasure, so are you, insensibly perhaps, to form the character of society, present and future.

How important, how vastly important is it then, that you should look well to the true interests of the rising generation. How watchful should you be in forming their character, and preparing them for usefulness in the arena of life. With what anxious eye should you watch over and guide them; protect them from evil influences, and direct them in the paths of knowledge and of virtue.

And when this is done, with what pleasure can you look back when a hoary head betokens many years to have passed away, and see a people wise and virtuous, rejoicing in the condition you have tended to promote. E. T. A.

TO THE EDITOR OF THE CHRISTIAN INQUIRER:

DEAR SIR:—I read with feelings of deep regret the article from one of your correspondents in the number of last week, respecting the influence of Universalism on morals and religion. It surprised and pained me, as well as many others who were looking for a more kindly spirit to grow up between Unitarians and Universalists. The surprise and sorrow were the greater from the fact that you had taken so prominent a part in the Christian labor of bringing the members of the two denominations to walk together henceforth in mutual love.

Permit me dear, sir, to make the following inquiries, which are proposed in the kindest spirit, and in the hope that they may receive the thought they seem to me to deserve.

1. Did you, before making the statements in question public and sending them abroad to thousands of readers in the land, assure yourself of their entire correctness? Did you give the subject that patient *inquiry* and thought, which such grave charges against the doctrines of a large body of Christian believers, demanded? I fear not—I fear you have hastily offended against the law of justice as well as of charity.

2. If you had satisfied yourself that the statements were strictly true in every particular, allow me to ask, what good could come of their publication? *Cui bono?* Will the cause of Christian love and charity be promoted by it? Will it be likely to increase the kindly feeling between Unitarians and Universalists, which you have so earnestly and bravely labored to cultivate? Think of this.

3. Suppose you had seen a similar statement respecting Unitarianism in one of our papers—how would it have offended you? especially if it came from one who had professed much charity and love? Suppose we should say that Universalism would flourish well in any given place, if it were not for "Intemperrance and Unitarianism?" Would you think it well? Would it come to you pleasantly? And suppose it were even true of some individuals, that they were unworthy the name and profession, would it be just and fair to virtually make the whole denomination responsible, or the doctrines they believe? This you have permitted your correspondent to do in substance: and I cannot but feel that the whole thing has been done in haste, and not with that serious thought and deep sense of responsibility which ought constantly to be felt by every conductor of a public Journal.

What I have written, Dear Sir, has been written not in anger, but in sorrow. When my eye glanced over the article of which I have spoken, I had actually taken my pen in hand to write a communication for the Inquirer, expressive of the pleasure and profit I derived from the perusal of it, which favor I owe

the generous kindness of one of your prominent friends—but when I had finished the "response of your" correspondent, the spirit of it was such that the pen dropped from my hand. I had no heart to write.

Yours in the fellowship and charity of the Gospel.

T. B. T.

LECTURES ON CITY LIFE AND CHARACTER;

Increase of Crime; with a Review of "Lectures to Young Ladies, on subjects of practical importance, by Rev. Daniel C. Eddy, Lowell, Mass." By Rev. Uriah Clark.

Such is the title of a neatly printed pamphlet of sixty-four pages, 8vo., just issued from the press of Merrill and Heywood, of Lowell, Mass. It consists of six lectures, delivered to his congregation, by Br. Uriah Clark, on the subjects indicated by the title. The particular topics of the several lectures are: 1. Aggregate of Crime; 2. Exaggeration of Evil; 3. Power of Sympathy, either with vice or virtue; 4. Amusements, Use and Abuse; 5. Ruinous Severity towards the Guilty; 6. Tendency of prevalent dogmas.

It seems Mr. Eddy, a young man, and pastor of the 1st Baptist Church in Lowell, had recently published a book of "Lectures to Young Ladies," which, judging from the review, and the extracts therein given, smacked pretty strongly of denunciation, not only against all pleasures and amusements, but against city life and the citizens of Lowell generally, and especially against the *female* portion of the population of that city; making a personal application to them of the doctrine of *total depravity*, and pouring out on their devoted heads the vials of orthodox wrath, by denouncing the woes of *endless damnation* on all who act out the irresistible impulses of their own nature!

Br. Clark wields rather a caustic pen, and in the subject before him found a somewhat extensive and tempting field for its use. We should not wonder if the author of "Lectures to Young Ladies" should wince some under the righteous castigation given both to his Lectures and his Theology. While the Lectures would seem to consider all pleasures as sinful, and make no distinction between amusements and their abuses, the review seems to make the proper discrimination, and regards society as it is, and truly needing, for its own good, some kind of amusements and pleasures that are innocent and harmless, and which, when properly regulated, will tend rather to virtue and happiness than to vice and misery. We commend Br. Clark's Review to the candid consideration of the public.

D. S.

REPUBLICAN CHRISTIANITY; or True Liberty, as exhibited in the Life, Precepts, and Early Disciples of the Great Redeemer. By E. L. Magoon. Boston: Gould, Kendall, and Lincoln. pp. 422.

From a hasty perusal we have formed a very favorable opinion of this work. Its title is indicative of its purpose, and its execution fully sustains the high reputation of the author, as a clear, forcible, and eloquent writer. The Baptists have always been the warm advocates of religious and political freedom. In this country they were called to pass through an ordeal too fierce and lasting to be soon forgotten. From the time of their greatest man, Roger Williams, who spoke and wrote, and worked and suffered, for "soul liberty," to the present work, their best writers and speakers have *professed* "Republican Christianity," though some in Rhode Island made a sorry display of their sincerity a few years ago.

Except some parts of the Theology of this book, those especially which are rather Calvinistic, we can give it our most hearty approbation. We like the author's creed, which is: "First, he believes in Jesus Christ; second, he believes in no one else, as having the slightest authority over the personal freedom and religious rights of mankind." His has been our creed from our youth. We have never seen a better. Had Church and State adopted it and respected it, the nations and the church would have been a thousand years in advance of what they are. An important part of this work is devoted to the undoing in theory what the nations and churches have yet to adopt in practice—"A church without a King, without a Pope, a Bishop, a Priest, or Aristocrat."

On the whole, we esteem this as a most timely production; one greatly needed by church-members and politicians, and one which is calculated to do a good work in its generation. We do not much wonder at the brief sneer turned upon it in a certain daily journal in this city. No doubt the editor felt for his party and his church as he read the title and glanced over to the table of contents. There is much in it to nettle the revewier of Prelacy, and all ambitious partisans and Aristocrats; and for that reason we hope it will meet with a wide circulation, and be carefully read. The result cannot be doubtful.

W. S. B.

REFLECTION.

This word may be used and understood in both a good and a bad sense. We may indulge in profitable reflections, and we may cast very unprofitable reflections on the character or conduct of a friend. The ill-natured, churlish acetic deals largely in reflection; and broken friendships are noted for the reflections thrown out in reference to the past. The prudent, contemplative man also is given to reflection; but it is quite a different thing with him, to what it is in the former case. It is, then in its *good* sense only that we propose to treat of it. It is perfectly compatible with our interest, our condition, and our duty to *reflect* on what we are; what relations we sustain toward others; what we ought to be, to answer the end of our being; and what we shall probably be in the future. "Without *reflection* (says an eminent writer) we shall never understand our duty to our Maker, our neighbor, and ourselves;" and says another:

"A soul without reflection, like a pile
Without inhabitant to ruin runs."

I. As it relates to duty. Who that reflects at all on the relations in which he stands to God and to his fellow-men, will fail to perceive that he has indispensable duties to perform in reference to both? Calm, frequent, and sober reflection, will help us to ascertain whether these duties have been properly and well done, to bring to mind our past errors, and supply us with resolutions to do better in future. "Meditate (says Taylor) till you make some act of piety upon the occasion of what you meditate; either get some new arguments against sin, or some new encouragement to virtue."

Reflection serves as a self-examiner; it turns us back upon ourselves, and puts the question: Where are we? where have we been? and where are we going? What duties have been neglected? what ones are we performing now? what are to be done? A young man once showed to Dr. Franklin a severe and invective article, which he had prepared for the press, and asked the sage whether there was any objection to its being published. "Keep it by thee a twelvemonth," said he, "and thou canst answer that question thyself." Thus, reflection will enable us to judge correctly of our own thoughts and works, and guard us from many improprieties and their consequent evils. We owe to our Creator, veneration and love; to our neighbor, charity and justice; to ourselves, prudence, moderation, and a good conscience. To do all these, we shall find great aid in careful, searching reflection. It is not necessary to confine our thoughts exclusively to ourselves, to our past conduct and to past emotions; but we shall be benefited by considering the external objects by which we are surrounded.

There are holy, impressive lessons in the ample book of nature and he who reflects much on the objects around him, cannot fail to gain moral improvement and instruction. "The man who surveys the vast field of nature, (says Dr. Brown,) and devotes a portion of his time to the study of the principles which in-

fluence, or govern, the motions of animated beings, however minute they may be, will not only derive pleasure from the pursuit. but he will gain the only means of discovering the objects and utility of their creation. And as he journeys along from one gradation of knowledge to another, he will become more and more intimate with the designs of the great Creator of all. He will gain a more comprehensive view of that wonderful and illimitable power, which has organized the universe for purposes with which, in the fulness of time, the wise and the virtuous will doubtless be made acquainted." To worship God, to love Him, we must understand something of His perfections and character. If we do not recognize His wisdom, power, and goodness, we do not believe in a God; and surely we cannot love a being in whose existence we have no faith. I consider, therefore, that suitable reflection on the works of Jehovah is intimately connected with the first great command: "Thou shalt love the Lord thy God with all thy heart," &c.

The view of the tremendous "Niagara" has, no doubt, filled many a heart with the profoundest awe; and the reflections which follow in the pious, contemplative mind, must be of a salutary kind. The mountain that rears its head above the clouds, to whose top none has ever ventured but the daring eagle; the murmuring and restless ocean, the blue arch of heaven over our heads, the foaming tide, and the dashing river, are all objects on which we may reflect with gratification and advantage. We may behold enough in nature to convince us of the power, and wisdom, and benevolence of God, and these will inspire the heart with gratitude and love. "Here (says Moodie) is infinite power to impress you with awe; here is infinite wisdom to fill you with admiration - here is infinite goodness to call forth love. The correspondence between these natural objects and the affections of the human heart, is established by nature itself; and they need only be placed before us, that every religious feeling may be excited."

II. We will consider reflection in its bearing on our happiness. It is not necessary here to go into an argument to prove that to be happy we must be good, and that misery is the certain consequent of vice; but few, it is presumed, will question the fact. That which has a tendency, then, to make us better, to prevent us from falling into evil, or to bring us out of "the horrible pit and miry clay" of folly and wickedness, conduces to our happiness. Reflection has this tendency; it has had this effect, perhaps, on all that have reformed their lives, and abandoned the paths of vice and crime, to pursue the peaceful ways of wisdom and righteousness." The psalmist says, "I thought on my ways, and turned my feet to the testimonies of the Lord."

Some years ago, we boarded in the same house with a young man who was, to all appearance, incorrigibly addicted to the vulgar and profane practice of swearing. Not even the presence of Christian men and women, whose hearts are pained by hearing oaths and curses, could put a bridle in the mouth of this swearer. A female boarder in the house one day told the lady that kept it, (a widow, with three children,) that she had determined on leaving, but she seemed unwilling to give any cause. She did leave, and afterwards declared that she would have stayed if the swearer had left. A few days afterward, it was remarked by all, that Mr.— had left off swearing; and they who have been, and now are, his familiar friends and associates, have told me that they have never heard him use a profane word since. On being asked to account for this sudden change, he said, "I reflected on my past folly; I had rendered myself odious to the good and the virtuous, and it was high time to reform; besides I heard Mrs. —'s son swearing, one day. and she told him I had taught him to do so." Reflection here made thorough work; and well would it be for hundreds of others if they would thus employ it, and obey its teachings.

As we prize our happiness, then, and our spiritual peace, we should reflect often and seriously on what we are, and what we have been thus far in life, and what may be done to remove our errors, to make us more useful men, and better citizens and Christians. The habit of reflecting on these things, will preserve us from being overcome by anger and the other passions, which, when indulged, destroy our happiness. B. B. H.

DESTRUCTION OF SOUL AND BODY IN HELL.

Br. C. W. W. of Canajoharie, who requests us to give an explanation of Luke xii: 5, in the Magazine and Advocate, is referred to this paper of July 21, 1848, (p. 228, vol. 19) for a more full exposition of the subject. D. S.

CLINTON LIBERAL INSTITUTE.

I am happy to acknowledge a subscription from the Universalists of N. York city and Williamsburgh, for the funds of this School, of the very handsome sum of more than $2,500. Let our friends throughout the State follow this example and the Institute will soon be an honor and an ornament to the denomination. T. J. Sawyer.

Clinton, April 24, 1849.

BR. J. A COOLIDGE.

Br. Coolidge has accepted an invitation to settle in East Lexington, Mass. This is a pleasant village, about eight miles from Boston. The Society, though small, contains many excellent men, who are willing to work for the cause of truth. It will find Br. Coolidge an intelligent and able preacher, and a good man.

BR. BENTON SMITH.

Br. Smith who has, been settled for the last four years in Hardwick, Mass., has accepted an invitation to settle in Shirley Village, Mass. He is a young man of good character and a useful preacher. We congratulate our friends at Shirley Village, for we are confident that they have made a judicious selection.

Miscellaneous Department.

Selected.

THE WIDOW'S MITE.

BY L. E. L.

It is the fruit of waking hours
When others are asleep,
When moaning round the low thatched roof,
The winds of winter creep.

It is the fruit of summer days
Passed in a gloomy room,
When others are abroad to taste
The pleasant morning bloom.

'Tis given from a scanty store
And missed while it is given:
'Tis given, for the claims of earth
Are less than those of Heaven.

Few, save the poor, feel for the poor,
The rich know not how hard
It is to be of nedeful food
And needful rest debarred.

Their paths are paths of plenteousness,
They sleep on silk and down,
And never think how heavily
The weary head lies down.

They know not of the scanty meal
With small pale faces round;
No fire upon the cold, damp hearth,
When snow is on the ground.

They never by their windows sit,
And see the gay pass by,
Yet take their weary work again,
Though with a mournful eye.

The rich, they give—they miss it not—
A blessing cannot be
Like that which rests, thou widowed one,
Upon thy gift and thee!

THE MOTHER OF WASHINGTON.

But is there not still another, in natural association with the preserver of his country, to whom on, this day, our grateful acknowledgements are due—a name not less elevated or impressive in its moral influence than that of Washington himself. Can no one in this brilliant and overflowing assembly, even with the promptings of this direct inquiry, suggest that, while all the heroes, past or present, "pale their ineffectual fires" when brought into comparison with the immediate subject of this celebration, there was still ONE, without whose moral and intellectual culture and instruction and virtuous training even Washington himself would have passed unnoticed in the common catalogue of men? That one, to the unfading honor of the sex, was a woman—and that woman was Mary Washington, the mother of our hero.

You have all heard of Cornelia, the daughter of Scipio Africanus, and her jewels, and you have also heard how she stimulated her two sons, Caius and Tiberius, to glory, by exclaiming in their presence, "I am weary of being called the daughter of Scipio, and chiefly desire to be known as the mother of the Gracchi." If immortal honors have been decreed to the name of Cornelia, is it not wonderful that the name of one far greater than Cornelia, the mother of one whom the universe unites to applaud, should have been hitherto forgotten or disregarded upon the commemoration of this day? The recollection of her lofty maternal virtues—of her Spartan firmness—is at least a becoming tribute to the fairer and the better portion of this audience. It is to you that the country turns in the hour of its exigency, for its patriots, its statesmen, and its preservers—to you, let it ever be remembered, to whom it is confided—

"To nurse the germs
Of God-like virtue in the infant mind."

PERSECUTION FOR NEW IDEAS.

Harvey, who first discovered the circulation of the blood, was styled, "vagabond or quack," and persecuted through life.

Ambrose Pare, in the time of Francis I. introduced the Ligature as a substitute for the painful mode of stanching the blood after the amputation of a limb—namely, by applying boiling pitch to the surface of the stump. He was, in consequence, persecuted with remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of man upon a thread when boiling pitch had stood the test for centuries.

Paracelsus introduced anatomy as a valuable medicine; he was persecuted for the innovation, and the French parliament passed an act, making it penal to prescribe it; whereas it is now one of the most important medicines in daily use.

The Jesuites of Peru introduced into Protestant England the Peruvian bark (invaluable as a medicine,) but being a remedy used by the Jesuites, the Protestant English at once rejected the drug as the invention of the devil.

In 1694, Dr. Greenvelt discovered the curative power of cantharides in dropsy. As soon as his cures began to be noised abroad, he was committed to Newgate by warrant of the President of the College of Physicians for prescribing cantharides internally.

Lady Montague first introduced into England small pox inoculation, having seen its success in Turkey in greatly mitigating that terrible disease. The faculty all rose in arms against its introduction, foretelling the most disasterous consequences; yet it was in a few years generally adopted by the most emiment members of the profession.

Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, persecuted and oppressed by the Royal College of Physicians; yet he subsequently received large pecuniary grants from government for the benefit he had conferred on his country, by making known his valuable discovery; and the present time its observance is very properly enjoined by the whole medical profession and the legislature.—[Rural Repository.

NEWSPAPER CASE.

The following case, decided in the Supreme Court, at Bristol, R. I., is reported in the Bristol Phœnix:

Jasper Harding vs. Henry D'Wolf. Action of Assumpsit for the recovery of nine years subscription to the Pennsylvania Inquirer, a newspaper published in Philadelphia.

It was proved on the part of the plaintiff, the name of the defendant was on his subscription books from 1835 to 1844: that the paper was regularly enclosed in a wrapper directed to the defendant and deposited in the post office in that city. Bills for the paper had also been forwarded.

The defendant denied ever having ordered the paper.

The court ruled that the regular mailing of a newspaper for any length of time, was at least sufficient prima facia, evidence of its reception, and that receiving a paper for a certain time and not ordering the same discontinued, was sufficient to hold the person liable for the subscription price; notwithstanding he may never have ordered that paper sent.

A REMEDY FOR THE CALIFORNIA FEVER.

A friend who has seen some service in camp life, offers to those afflicted with the prevailing epidemic the following prescription;

1st. Sleep three nights in your wood-house, with your door open and swinging in the wind—during which time let your diet be pork cooked by yourself at a smoky fire in the garden.

2d. Improve all the rainy nights in sleeping between your currant-bushes and garden fence.

3d. On the fourth day of your regimen let your diet be mule steak.

4th. Thereafter dispense with all kinds of food save dog-meat.

If this be followed resolutely, it is confidently believed a permanent cure will be effected.—[Cleveland Herald.

AN ODD CALCULATION.

What a noisy creature would a man be, were his voice, in proportion to his weight, as loud as that of a locust. A locust can be heard at the distance of 1-16th of a mile. The golden wren is said to weigh but half an ounce; so that a middling sized man would weigh down not short of 4,000 of them; and it must be strange if a golden wren would not out-weigh four locusts. Supposing, therefore, that a common man weighs as much as 16,000 of our locusts, and that the note of a locust can be heard 1-16th of a mile, a man of common dimensions, pretty sound in wind and limb, ought to make himself heard at the distance of a thousand miles; and when he sneezes, "his house ought to fall about his ears." Supposing a flea to weigh one grain, which is

more than its actual weight, and to jump one and a half yards, a common man of 150 pounds with jumping powers in proportion, could jump 12,800 miles, or about the distance from New York to Cochin China.

CALVIN'S CHURCH.—A traveller in Switzerland writes from Geneva, "that the old Gothic church where Calvin preached—the very sound-board which re-echoed the discussions of the Catholic monks with the Reformers—is still in a green old age. It is now the principal church in Geneva, and twelve pastors of the city officiate in its pulpit by turns." This church is one of the great attractions to all travelers who visit Geneva. Here two were deposited the mortal remains of Calvin.

DISHONORING HIS OWN TRAFFIC.—In the Supreme Court, says the Boston Post, in the case of Meserve, bar keeper, vs. Norris, proprietor of a refreshment establishment, for services performed, the main ground upon which the defendant resisted the claim was, that the services were assisting to sell liquor, which was an illegal traffic, and therefore the plantiff could not recover. The Court remarked upon the singularity of the defence, that a man should take the ground that his employee could not recover for services because he, the defendant, was engaged in selling liquor. Defence, promptly overruled, and judgment given for the plantiff.

DISCLOSURES IN ROME.—Besides the confiscation of Church property in the Roman Republic, "the holy office of the Inquisition" has been suppressed by acclamation of the Constituent. The cells of the said Holy Office have been vacated, the secret dungeons broken open, and the indignant Romans have gazed with pity on the squalid victims of Papal cruelty, and, among others, on an aged Bishop, who now breathes fresh air for the first time since the reign of Pope Leo, XII., but has entirely lost the faculty of walking, from long disuse.

The Panama Star of March 3d says: "No other money than five francs or fractions of five-franc pieces should be brought by travelers here. American gold is only worth forty francs the eagle, and silver at the same rate."

Youth's Department.

JAMES LUMBARD, EDITOR.

Selected.

EVENING RHAPSODY OF A CHILD.

BY MRS. WM. H. ATTREE.

One evening I was wandering
Beside a river fair—
Wild roses and blue violets
I'd plucked to deck my hair.

The birds were singing over me
In trees with foliage bright,—
All nature smiled in harmony,
And filled me with delight.

My cup with joy was running o'er,
My spirits light and free—
It seemed that I could rival them,—
Those songsters,—in their glee!

My heart was tuned—my song arose
With theirs upon the air—
It seemed that nought could change a scene
So beautiful and fair!

The sun was sinking in the west,
To gladden other skies;
He never sleeps,—that glorious orb,—
To other lands he hies!

Twilight was spreading o'er the scene,
The birds had ceased to sing;
Nature, with chastened beauty, sent
To heaven her offering!

A soft and pleasing sadness
Was stealing o'er my heart;—
I thought of bright and loving ones
That I had seen depart!

And yet it was no sorrow
That thus my thoughts beguiled;
I could not have a real woe,
For I WAS YET A CHILD!

It seemed that those lost, loved ones,
Were angels hovering near;
Spreading their bright wings over me;
What then had I to fear?

I raised my head in gladness,
The stars looked down and smiled;
All things seemed bright and beautiful
For I WAS YET A CHILD!

Original.

DIALOGUE.

BY ALIDA.

Mary.—Mother I wish I had a new dress to wear to the ball next week.

Mother.—Why do you wish for a new dress Mary? Will not one of the dresses that you have worn through the winter, answer to wear to the ball? probably the last one for the season?

Mary. I know it Mother; and that is the very reason why I want a new dress, besides, it is to be the last ball; and then too, Sarah Curtis has one, and I should think I might dress as well as she does.

Mother.—Sarah Curtis's having a new dress, is no reason at all, why you should have one; but what do you think a dress would cost?

Mary.—Oh! it would'nt cost much—two or three dollars perhaps—not more than five, making and all.

Mother.—Well, we will call it five dollars; and here is the money, that I had laid aside to give to the widow Scott, you have heard that she is sick, have you not?

Mary.—No, Mother, is she sick?

Mother.—Yes Mary. She was obliged to leave her work last week, and I heard this morning that she is confined to her bed. They must be very poor; for she has nothing but her labor to support her. But here is the money, you may do what you please with it—relieve suffering humanity or gratify your vain wishes.

Mary.—I dont want Mrs. Scott to suffer, Mother; cannot you give me some more money for her—it will do her just as much good as this.

Mother.—Yes, my child, Mrs. Scott would derive the same benefit from any other money; but would it have the same purifying influence over you; or in other words would it be any virtue in you to give, unless you practice self denial.

Mary.—Why, yes; I do not perceive any difference.

Mother.—We will take another example, then. You recollect the little girl that was caught stealing her teacher's pencil the other day?

Mary.—Yes, Mother, and I think she is a very wicked girl.

Mother.—No doubt my dear; but that you all looked upon her as being very sinful, and upon yourselves as being very good, very virtuous; but in reality my child, if that little girl never steals again, she will be *far* more virtuous than you.

Mary.—Than me, Mother? Why I never had a wish to steal.

Mother.—I know it, my dear; and that is why it is no virtue in you, that you are not a thief. It was only yesterday, Ellen's Mother told me her child had always shown a propensity to take that which was not her own; and that she was obliged to be continually striving against temptation. This, I think is only the second time that she has been known to steal. Now, only consider my child, what this little girl has to contend with, continually striving against her own will, and here is *my* little girl, that, I fear can hardly resist the temptation to get a new dress, when a poor widow and her children are suffering for the necessaries of life.

Mary.—Yes Mother I can, and I will; but I have never looked upon these things in this light before. I have not spoken to Ellen since the day of the theft, and I have noticed how sad she has looked. I can never forgive myself for my unkindness.

Mother.—You have certainly done very wrong Mary. Ellen needs encouragement and sympathy. If you had never stepped aside but twice to gratify your ruling passion—the love of dress.

Mary.—Why Mother! you do not think it is the same sin to love dress as it is to steal.

Mother.—No my dear; to dress neatly, is no sin; but when you wrong the poor; crush the higher aspirations of your heart, and place those affections upon your dress and person, that should be placed upon your Maker, though the world may not thus judge you, yet, in the eyes of your heavenly Father, you commit as much sin as you would to steal. And thus it is, in all the departments of life. The reformed inebriate, in the sight of heaven is purer, holier, than the never tempted one, who passes him haughtily by, mentally exclaiming, "stand back I am holier than thou."

Mary.—Oh, Mother! how ashamed I am of my conduct. I am sure I do not wish a dress, and I will go immediately and give this money to Mrs. Scott, and call in and make friends with Ellen. Herafter I will strive to correct my own faults before I misjudge others.

Mother.—You are right, my child—and though I could wish that you might never be assailed by temptation, yet guard your heart, that when it does come, it will find you morally strong, able to resist all its power.

Hudson, N. Y.

WHAT IS A LIE.

Harry was in the garden one morning, playing with his hoop. He had been told not to play hoop in the garden, but perhaps he had forgotten that. At last the hoop went on to a flower bed and broke a very fine tulip that Harry's father set a great value upon.

Harry had heard him say, he prized that tulip more than any other flower in his garden. "Father will be very angry, I dare say," said Harry to himself, "but it cannot be helped, now. I wish I had not brought my hoop into the garden at all."

Just then, his mother came into the garden. "Dear me," said she, "the high wind has broken this tulip."

"It was not the wind, mother; it was I who did it."

"You! Harry; how could you do it, unless you went on the bed? which you ought not to have done."

"I was rolling my hoop, mother, and it rolled on the bed."

"I think you have been told not to play your hoop in the garden."

"Yes, mother; and I am very sorry I did so."

"And so am I, Harry; for your father will be very much grieved at the loss of this flower, which he prized so highly. He will certainly be very angry with you, and you deserve that he should be so."

"Then Harry's mother went into breakfast, and he was going to follow her, when John the new gardener, came by.

"Why, master Harry," said he, "what need was there to say you broke the tulip? If you had held your tongue, your father would have thought the wind did it, and you would not have got scolded; for I should have said nothing about it, I promise you."

"I never tell a lie, John" said Harry.

"It would not have been telling a lie, sir; you had no occasion to say a word, when your mother said the wind had broken the tulip. How could that have been telling a lie?"

"It would have been just the same thing," said Harry! "for it is quite as bad to deceive any one, as to tell a lie; and if I had let my mother think it was the wind that broke the tulip, it would have been deceiving her."

"And what did that signify?" said John; "it was not as if you had laid the blame on somebody else. I said it for your own sake, master Harry, thinking it might have saved you a scolding, that's all; but if you don't care about it, why, well and good."

"I do care about it, John; and am very sorry for what I have done; but it would be making the matter a great deal worse to tell my father a lie about it."

The gardener muttered to himself in a sulky tone, that some folks are more nice than wise; and taking up a watering pot, was turning away, when he heard a voice calling him back.

It was Harry's father who was on the other side of the garden wall. He had heard every word that had passed, and now came in at the gate. "I am very glad Harry," said he, "that you have so proper a sense of what is right.

"Truth, my boy, is the best and noblest of all virtues. Those who pay a strict regard to truth are sure to be esteemed and respected. I would rather lose all the flowers in my garden than have cause to think that my son would try to deceive me. To deceive either by word or deed is to be guilty of falsehood. Nothing is so mean and base.

"I will not keep any person about me, whose word I cannot trust; therefore, John, you must quit my service this day.

"Now, Harry, let us go into breakfast."

Boston Olive Branch.

CHILDREN.

BY MRS. HARRIET BEECHER STONE.

"A little child shall lead them."

One cold market morning I looked into a milliner's shop, and there I saw a hale, hearty, well-browned young fellow from the country, with his long cart-whip, and a lion shag-coat, holding up some little matter, and turning it about in his great fist. And what do you suppose it was? A baby's bonnet! A little, soft, blue satin hood, with a swan's-down border white as the new-fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding with no small pride, the baby—evidently it was their baby.

Any one could read that fact in every glance, as they looked at each other, and at the little hood, and then at the large blue unconscious eyes, and fat dimpled cheeks, of the little one. It was evident that neither of them had ever seen a baby like that before!

"But really, Mary," said the young man," is not three dollars very high?"

Mary very prudently said nothing, but, taking the hood, tied it on the little head, and held up the baby. The man looked, and grinned, and, without another word, down went the three dollars, (all that last week's butter came to,) and, as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.—*N. Y. Organ.*

Agricultural Department.

CURRANT BUSHES.

The following, which we copy from the Michigan Farmer furnishes a hint which may be of much practical value to those who are about preparing plantations of this fruit.

"Having ascertained that currant bushes may as well be made trees as shrubs, I conclude to tell you how I have seen it done. In the spring of 1838, my father commenced a garden, and among other things, cuttings for currant bushes. I determined to make an experiment on one of these cuttings, and as soon as it grew, I pinched off all the leaves except the top tuft, which I let grow. The cutting was about fourteen inches high, and during the summer, the sprout from the top of this grew, perhaps ten inches. The next season, I pinched off all the leaves to about half way up the first year's growth, so as to have the lowermost limbs about two feet from the ground. It branched well, became a handsome little dwarf tree, and when it came to bear fruit it was more productive than any other bush in the garden, and fruit larger. It was less infested with spiders and other insects; hens could not pick off the fruit, and grass and weeds were more easily kept from about the roots, and it was an ornament instead of a blemish. Now I would propose that currant cuttings be set in rows about four and a half, or five feet apart, each way, (let them be long straight ones,) and trained into trees."

In the cultivation of the currant, great care should be had to keep the ground clean and loose. The best manure we have ever used, is that obtained from the door-yard, composed of rotten chips, saw-dust and bark, with a little lime gypsum, or house ashes. Dung, in its raw and unfermented state, ought never to be applied. Frequent irrigation with soap-suds produces highly salutary effects on this fruit, and may be profitably continued as long as the plants continue to fruit.

PEAS AS A GREEN CROP,

To be plowed for the improvement of land.

The Albany field pea has been much used of late for green fallows. For this purpose the peas should be planted very early in the season, and plowed under when twelve inches high. As peas receive much of their nourishment from the atmosphere, when the object for planting them is to restore overworked lands, they should be sown very thickly and harrowed in. From the tubular character of peas haulm, the air continues to be admitted among the particles of soil, until their entire decay, which requires more time than buckwheat, when used for the same purpose. After the peas have been plowed under, a late summer crop may occupy the surface, and generally with tolerable success.

We are not convinced that this method can be pursued with equal economy by those who can afford coarse manures as well as labor, for if the value of the seed peas and excess of labor be invested in muck compost manures, and this be plowed in, instead of raising the peas for that purpose, and then a crop of late turnips be raised as an ameliorating crop, we believe the land will be in better heart in the spring, beside furnishing the turnips, than under the peas treatment.—[Working Farmer.

BROOM CORN.

Among the interesting facts developed by the commissioners of patents, is that giving the origin of broom corn as a cultivated product in this country. Dr. Franklin is said to have accidently seen an imported whisp of corn—for the plant is said to be a native of India—in the possession of a lady of Philadelphia; while examining it as a curiosity, saw a seed, which he planted, and from this small beginning has sprung the present production in the United States.

THE PENNSYLVANIA CONVENTION

Of Universalists will meet in annual session in Pottsville, Schuylkill, county on the first Wednesday and Thursday (6th and 7th) of June next. Delegates are earnestly requested to attend. Ministering brethren generally are particularly invited to be with us.

Per order, A. B. Grosh, Standing Clerk.

Reading, Pa., April, 19th 1849.

MARRIAGES.

In Deerfield, on the 13th ult, by Rev. D. Skinner, Mr. Samuel G. Cole, to Miss Harriett Adelia Wade, both of Utica.

In this city, on the 10th inst., by the Rev. Mr. Balch, Mr. Thomas W. Millington, and Miss Hannah V. Hammond.

In the Bleecker-street Church, 24th inst., by Rev. W. S. Balch, Mr. Abnbr Osborn, to Miss, Sarah Mc Dougal; also, same day, by the same, Mr. John Roberts, Jr., to Miss Lucinda McMullin Allaire.

DEATHS.

On the 22d inst., Hellen Amanda, daughter of Abner and Hellen L. Mellen, aged 1 year.

New-York Cattle Market....Monday, April 16.

At market 1500 Beef Cattle, (1,100 Southern, remainder this State, and the East) 60 Cows and Calves, and 2,500 Sheep and Lambs.

Beef Cattle.—There was a fair supply of Beeves during the week, but the market on the whole is rather dull, and prices are somewhat weaker than they have been. Sales of good retailing qualities at from $6 to $8 50 per cwt. 300 left over.

Cows and Calves—Sales at $25 to $40, and but few in the market.

Sheep and Lambs—Are taken at from $3 to $6 for the former, and from $3 to $5 for the latter.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.

PROVISIONS.

Flour, per bbl.,	$4 94a5 12	Beef, mess, per. bbl.	11 50a12
Wheat, Genesee, bush.,	1 25	" Prime, "	$8 a8 40
" Western, "	1 01	Lard, per lb.,	6 1 2
Indian Meal, per bbl.,	2 62	Cheese, "	7
Corn, round, per bush.,	59	Butter, Orange Co. dairy,	21a22
" mixed, "	52a53	" Western "	15
" New Orleans, "	51a	" Ohio Common,	12a13
Rye, "	58a59	Salt, Turks' Island, bush.,	21
Oats, "	31a32	" L'pool grnd, sack,	1 03a1 09
Pork, Mess, per bbl.,	10 37	" " fine, "	1 10a115
" Prime, "	$8 50	Wool, pulled and fleece,	23 a 26

MISCELLANEOUS.

Hay, pressed, per 100 lbs.	40a50	Timothy Seed, tierce,	18a20
Hops, per lb.,	9a10	Clover " per lb.,	7
Feathers, live American,	37 1-2	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 22